

THE DIVINITY

OF THE

SON *of* GOD,

PROVED IN

A

SERMON,

PREACHED

IN THE

NEW CHAPEL,

IN

NORFOLK STREET,

SHEFFIELD.

By THOMAS TAYLOR.

FOR IN HIM DWELLETH THE FULLNESS OF
THE GODHEAD BODILY. Col. ii. 9.

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ROMANS ix. 5.

Who is over all, God blessed for evermore.

THAT important question was once asked "What think ye of Christ?" and it is to be hoped that such as have a real concern for their eternal welfare, have attentively considered the same: for verily it behoveth us to consider into whose hands we have committed our all, and in whom our hopes of immortality and everlasting happiness are placed.

If men who have a sum of money to dispose of, are very careful into whose hands they commit the same, and will not adventure it till they have proper security, much more careful ought we to be into whose hands we commit our immortal spirits, truly who should be no inferior a Being than a *Faithful Creator*. *Trust in the Lord with all thy might, is the language of inspiration; for they that trust in the Lord are like Mount Sion, which can never be moved.* therefore we are called to *trust in the living God, who is the Saviour of all men, especially them that believe.* Now the great point I am at this time to prove is, whether this *Saviour of all men* be the *living God*, and therefore have made choice of a text which positively asserts that he is such, and the context points in precise terms, who the person is, viz. Christ descended from Israel with

regard to his human nature, but as touching his divine nature, *he is over all God blessed for evermore.* This important point I now desire to set forth in as concise and clear a manner as possible, making use of such arguments and scripture proofs as appear to me unanswerable, and begging assistance from above, that nothing may be advanced but the pure truth.

First, I shall endeavour to prove our Saviour's Divinity.

Secondly, make some improvement from what shall be advanced.

First, I am to prove our Saviour's Divinity. Those names and ascriptions are given to Christ, which would be highly blasphemous to give to any created being of what rank or dignity soever it might be. 'Tis well known that the name JEHOVAH is claimed by the Supreme Being to himself alone, and is deemed incommunicable, as the following passages clearly prove. Thus when the Almighty would impress awe and reverence upon the minds of the Israelites, he makes them many promises, and warns them by awful threatenings in case of disobedience; he says, *If thou wilt not observe to do all the words of this law, written in this book, that thou mayest fear this glorious and fearful name, THE LORD THY GOD* † And how often does the important observation occur in the book of *Leviticus*? I AM THE LORD, § especially in

† Deuteronomy xxviii. 58. § Leviticus xxiv. 23

the xxii chap. and the three last verses are each of them closed with the solemn sound. Many instances of the like nature are found in the prophets, especially in the prophet *Isaiab* ; thus when he is comforting the Church, which was at that time in distress, with the promise of redemption, and setting at defiance all her Opposers. he says, I AM THE LORD ; *that is my name : and my glory will I not give to another, neither my praise to graven images.* † And so tremendous was this name that no Sacrifice was appointed for the blasphemer, but he must die ; ¶ *for the Lord would not hold him guiltless who took his name in vain.* And the Jews (fallen as they are) at this day, have such a veneration for this awful name that they don't suffer their children to pronounce it in common, not even in reading the Hebrew Bible, but have substituted another word instead of it. Now this very name, of which so much has been said in Scripture, and in other good writers, is given to the Saviour of the world. *This is the name whereby he shall be called* JEHOVAH † *our righteousness.* || In the travels of the Israelites through the wilderness, we have an account of their murmuring against the Lord ; but being made sensible of their sin, they say, *we have sinned against the Lord, — pray unto the Lord that he may* † *Isaiah xlii. 8. ¶ Deut. v. 11. || Jeremiah xxiii. 6.* † In every place of the Old Testament where the word Lord is found in Capitals, the Hebrew is JEHOVAH ; and is never applied to any creature but to the Supreme Being only.

*take away the serpents from us.** Now who was this Lord, or, according to the Hebrew, this Jehovah? the Apostle tells us it was Christ. *Neither let us tempt Christ as some of them also tempted, and were destroyed of serpents.* || From hence it evidently appears that Christ as touching his divine nature is Jehovah.

The name God again, as we find it in the New Testament, and for the most part in the Old, is always applied to the Supreme Being, to quote the passages where that word occurs in that connexion, would far exceed the limits of a Sermon, and I apprehend it to be quite needless, seeing it abounds every where in the Bible. Now the very same appellation is given to Christ. He is *the mighty God, the everlasting Father, and the Prince of Peace.* † And when he is comforting his Church, he addresses her in such animating language as this, *fear thou not. — For thy maker is thy husband, the Lord of Hosts is his name, and thy redeemer, the holy one of Israel, THE GOD OF THE WHOLE EARTH, shall be be called.* Here we see the believer's husband and redeemer is *the GOD of the whole Earth.* To the very same purpose we find *Thomas* speaking, after he had declared, unless I see in his hands the print of the nails &c. I will not believe: Our gracious Lord knowing both his words and his thoughts condescended to him, and

* Numbers xxi. 7. || 1 Corinthians x. 9.

† Isaiah ix. 6. liv. 5.

shewed him his hands and bid him not be faithless but believing; Thomas exclaims in pleasing extacy, *my Lord and my God.* ¶ Now had Thomas been mistaken, in a matter of such consequence, our Saviour would surely have rectified it, and not have left his well-meaning disciple in so gross a deception.

The Apostle Jude carries the matter still higher, even when an old disciple, and writing an inspired epistle, and I apprehend took time to deliberate, therein styles him *the only wise God our Saviour* ‡ And it seems pretty clear to me that it was Christ which St. John meant, when he said *this is the true God and eternal life*, † therefore if the divine titles mean any thing they must prove what the text asserts, viz. that *Christ is over all, God blessed for ever.* I might mention many other names, which properly belong to the deity, and yet are given to the friend of sinners, such as, eternal, almighty, omnipotent, invisible, &c. but I wave them at the present.

Secondly, I prove his divinity from the works said to be done by him. In the first of Genesis, we are informed how the world was made, and who was the maker thereof; and the Psalmist referring to the same, says, *he spake and it was done, he commanded and it stood fast*, * and in another place he says, *the sea is his, and he made it, and his hands*

¶ John xx. 28. † Jude i. 25. ‡ 1 John v. 20.

* Psalm xxxiii. 3.

prepared the dry land. § But of whom is all this spoken? undoubtedly of the Supreme Being. Now this very work of creation is ascribed to a precious Christ, as is very clear from the following passages, and not as a work delegated to him from a superior, but as the prime worker, *thy maker is thy husband, and thy redeemer, the holy one of Israel* † *All things were made by him, and without him was not any thing made that was made.* ¶ One cannot help taking notice how particular and express the Holy Ghost is, as if it were intended to cut off all cavil, and prevent any Mistake; *All things were made by him*; then he was not a creature of any order whatsoever, or he must have been created by some one himself. Likewise the redundancy of the expression renders it more emphatical still; *and without him was not any thing made which was made*, so that nothing can be more precise and particular.

To the same effect, and more largely expressed, we find the Apostle's words are, *for by him were all things created, that are in heaven and in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him. And he is before all things, and by him all things consist.* ‡ If words can be more to the purpose, they must be those in the same epistle, *for in him dwelleth the fullness of the Godhead bodily.* ||

§ Psalm xxxv. 5. † Isaiah liv. 5. ¶ John i. 3.

‡ Colossians i. 16. 17. || Colossians ii. 9.

Such is the testimony of holy men on earth, men who spake and wrote as the spirit gave them utterance. Let me once more summons a set of witnesses from the empyreal regions, and not of the inferior orders. I take the living creatures, and the four and twenty elders to be the highest ranks of created beings that we have any information of even in Heaven; We are favoured with a particular description of these bright sons of the morning in Ezekiel, † and still more so in Revelation, and we find them join the twenty-four elders in casting *their crowns before him that liveth for ever and ever*, that is before Christ, and saying, *thou art worthy, O Lord, to receive honour and power, for thou hast created all things, and for thy pleasure they are, and were created.* † It would be mighty easy to swell this discourse with many more quotations upon this head, but I look upon these already produced quite sufficient.

Third, A third proof of our Saviour's divinity is, the worship and adoration which is both demanded and given him. We see in the sacred oracles how express the Almighty is with regard to this article in Exodus 20. 3. 7. and in many other places, all to which our Lord referred when he said to Satan, *it is written, thou shalt worship the Lord thy God, and him only shalt thou serve.* ¶ It would be endless to quote all

Ezekiel i. † Revelations iv. 8. 11. ¶ Matt. iv. 10

the passages wherein the Almighty claims the worship of all in heaven and earth, and likewise the punishments inflicted upon Idolaters; which I suppose will not be denied by any Arian, so that what I have here to prove is that the same worship is demanded and given to the Son of God. I apprehend prayer and praise are two very essential branches of divine worship, let the modes of them be ever so different, these we shall find given to the Son in their full extent. We find the divine Majesty described in 97th Psalm with inimitable sublimity, and in the 7th verse it is said, *confounded be all they that serve graven images, that boast themselves in idols, worship him all ye Gods,* which very place is by the Apostle applied to Christ, with some little variation of phrase, saying, *and let all the Angels of God worship him.* ||

Agreeable to this we find Daniel says, *I saw in the night visions, and behold one like the son of man came with the clouds of heaven, and came to the ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve his dominion in an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed.* † Here we find worship was to be given him by all people, nations and languages; and surely he must be the proper object of worship,

|| Heb. i. 6. † Daniel vii. 13, 14.

otherwise it would be downright idolatry. And this is justly due from the essential and inseparable union which subsists between the Father and the Son. This our Lord asserts in his debate with the Jews, when they sought to kill him, because *he made himself equal with God.** And so he did; nor did he think it any robbery † or he would not have let them remain in so dreadful a mistake; but he was so far from contradicting them, that he confirms the great truth by asserting *that all men should honor the Father. He that honoureth not the Son, honoureth not the Father ¶* Here is a claim which no Angel in Heaven dares, or even desires to make, perhaps satan attempted something of the kind when he said, *I will be like the Most high §* But then his place in Heaven knew him no more, but he, and his unhappy associates are *reserved in chains of darkness unto the judgment of the great day. ¶* And should any creature of what rank or order soever make the same attempt they would inevitably meet the same fate. But holy men, and holy angels have rejected that honour, when through ignorance it has been offered them. When Cornelius sent for Peter to hear the words of life from him, he was so transported at the sight of his apostolical guest that *he fell down at his feet and worshipped him. But Peter, knowing that such homage belonged not to him, took*

* John v. 48. † Phil. ii. 6. ¶ John v. 23. ¶ John xiv. iv.

him up saying stand up, I myself also am a man || In like manner we find Paul and Barnabas at *Lycaonia*, acting the same becoming part when the multitude *brought oxen and garlands* according to their manner, *and would have done Sacrifice with the people*. But these faithful servants of God would not be deified, and therefore *rent their cloaths, and ran in among the people crying, Sirs, why do ye these things? we also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven and earth, and the sea, and all things which are therein &c.* § In like manner we find when the Angel was shewing the Apostle John the heavenly glories, he was even so overcome with the angelical glory, that he fell twice into the same mistake, and would have worshiped him; but he rejects it with an abruptness, which shews him to have been in haste, and as it is in greek *see not † I am thy fellow servant worship God.* ‡ I am the more particular in these well known circumstances, to make what follows appear in its proper light. For we find instances both of men and Angels paying humble adoration to him that was slain, nor does he refuse it, nor are they blamed for it.

The poor Cananish woman begins her address to him in the language of divine worship: *Have mercy on me O Lord thou son*

§ Acts, 14. 14, 15. † Ora me. ‡ Rev. 19. 10, &c. 22. 8.

of David, and as he seemed not to regard her, *she came and worshiped him, saying, Lord, help me. But did our Lord repulse her? did he reprove any mistake in her? no: on the contrary, she is greatly commended by him, saying, O woman great is thy faith, be it unto thee even as thou wilt. †* In like manner after our omnipotent Lord had stilled the raging Tempest, and had entered into the ship, and quieted the minds of the agitated disciples, it is said, *then they that were in the ship, came and worshiped him, saying, of a truth, thou art the son of God. ||* The next instance which I shall adduce, is the case of the man that was born blind. After he had vindicated the honour of his divine, though unknown, benefactor, and on that account was expelled the Synagogue, our Lord found him and said, *Dost thou believe in the son of God? He answered, who is he Lord, that I might believe in him? and Jesus said unto him, thou hast both seen him, and it is he that talketh with thee. And he said, Lord, I believe and he worshiped him. †*

The same divine homage was given to the Prince of Peace, after he had overcome the sharpness of death, and had burst the barriers of the tomb. A little before his passion he had assured his disciples that he would rise again and go before them into Galilee, || and, according to that promise, *the eleven disciples went away into Galilee*

† Matt. 15. 22, 28. || Matt. 14. 33. † John 9. 35, 38. John 9. 23.

into a mountain where Jesus had appointed them. And when they saw him they worshipped him. § Here was divine adoration ; yet we dont find them blamed on that account, either by our Lord, or any one else. The very same is asserted by St. Luke, when our Lord paid them his last visit at Jerusalem. *He led them out as far as Bethany ; and he lift up his hands and blessed them. And it came to pass, while he blessed them, he was parted from them and carried up into Heaven.* AND THEY WORSHIPPED HIM, and returned to Jerusalem with great joy. † Thus we find even after his bodily presence was removed, yet conscious of his divinity, they acknowledged it upon the very spot where he had lifted up his very gracious hands and blessed them, and then he was received from their sight.

But if good men should be even mistaken in life, it highly becomes them in death to be certain that they should commit their souls into the hands of a faithful creator ; and surely if that is the case with every good man, more especially it ought to be the case with every martyr ; now this we find to have been the case with the first christian martyr : *They stoned Stephen, calling and saying, Lord Jesus receive my spirit. And he kneeled down, and cried with a loud voice, Lord lay not this sin to their charge. ‡* Here is a martyr, in his last moments, com-

§ Chap. xxviii. 16. 17. † Luke xxiv. 50. 51. 52

‡ Acts vii. 59. 60.

mitting his soul into the hands of his Saviour, and praying to the same gracious Redeemer for the pardon of his murderers. Now, surely, he unto whom a dying christian, a martyr, nay, the first christian martyr, commits his soul in his last moments, must be God, or he goes out of the world an idolator.

Fourth, A fourth proof of our Saviour's divinity is his Omniscience. This is an attribute ascribed to the deity alone. and therefore cannot be justly ascribed to any creature, let their rank or dignity be ever so high. How awfully is this displayed in the 139 Psalm? How does the man after God's own heart confess in 11th and 12th verses, *If I say, surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee: but the night shineth as the day, the darkness and the light are both alike to thee.*

Man can only look at the outward appearance, but it is the prerogative of the Lord alone *to look at the heart.* † David, in his last charge to his son Solomon, makes this a capital argument to engage the heart of the young Prince in the service of God. *And thou Solomon my son, know thou the God of thy Father, and serve him with a perfect heart, and with a willing mind, and mark the reason, for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts.* ‖ As if he had said, dont attempt

† 1 Sam. xvi. 7. ‖ 1 Chron. xxviii, 9.

to deceive infinite wisdom, for God is better acquainted with thy designs, desires, and thoughts, than thou art thyself, and nothing but sincerity will stand before him.

The same thought strikes him when he was making very liberal offerings towards the building of the Temple. *I know also my God, that thou triest the heart, and hast pleasure in uprightness.* * As if he had said, let me not deceive myself with all this outward shew ; for though it is astonishing in the eyes of man, yet thou, who seest the motives from whence I act, seeing thou triest the heart, art pleased alone with uprightness. In this also Jeremiah took refuge, while his enemies laboured to blacken him, and render him vile and abominable in the eyes of others ; he cries out, but, *O Lord of Hosts, that judgest righteously, that triest the reins and the hearts, let me see thy vengeance in them,* || viz. his enemies, that their designs might be frustrated. Thus Solomon, at the dedication of the Temple, among other acknowledgements, makes this remarkable one. FOR THOU, even THOU ONLY *knowest the hearts of all the children of men.* § Thus we find the knowing of men's thoughts, the trying the hearts and reins, is manifestly ascribed to the deity alone ; now it is as evident that that very attribute is ascribed to Christ.

* 1 Chron. xxix. 17. || Jer. xi. 20. 30. 12.

§ 1 Kings, viii. 39

Many instances of this appear. *Jesus did not commit himself unto them, because he knew all men. And needed not that any should testify of man ; for he knew what was in man.*

* Thus when the Pharisees were plotting and cabaling against him. it is said, *Jesus knew their thoughts.* || In like manner when they were proposing an ensnaring question to him, it is said, *Jesus GNOUS PONERIAN AUTOON † knowing their wickedness,* made his reply accordingly, convincing them that he was privy to the most latent thoughts of their hearts. Likewise, at a certain time, when his doctrine had not only given umbrage to the Jews, but even to several of his professed followers, in so much that they were much staggered, he told them plainly, *But there are some of you that believe not.* And it is added, *For Jesus knew from the beginning, who they were which believed not, and who should betray him.* ¶ || Thus we find Omniscience is justly ascribed to the friend of sinners.

Fifth. A fifth proof of the divinity of the Son of God, is his Omnipotence ; this is an attribute incontestably belonging to God alone ; a power which can do every thing, making all things of nothing, or nothing of all things, and which no creature is able to resist ; who speaks dead matter into living forms, ordains the living into dead matter. All opposition, whether

* John ii. 24. 25. || Matt. xii. 25. † Matt. xxii. 18. ¶ John vi. 64. || Rev. ii. 23.

from men or devils, must necessarily fall before him : the bible is full of this, so that to quote passages of this sort would be almost endless, and what no one who pretends to believe the bible will gain-say, What I am concerned to prove is, that the very same uncontrollable power over dead matter, or living creatures, is ascribed to that Saviour, who gave himself a ransom for all. Touching his creating power, his making all things, that has been already considered ; so that *from the invisible things of him from the creation, are clearly seen, being understood by the things that are made, even his* ETERNAL POWER AND GODHEAD.

What under this head is to be considered is, his irresistible power over devils and over the elements.

His power over satan was foretold soon after man's shameful fall, and is thought to be the first promise of a divine deliverer, when it was said, that the seed of the woman should bruise the serpent's head, and to which the Apostle very probably alludes, when he tells us that *he had spoiled principalities and powers making an open shew of them* : and to whom St. Paul applies the words of the Psalmist, *thou hast ascended on high, thou hast led captivity captive ; thou hast received gifts for men ; yea, for the rebellious also, that the Lord God might dwell among them.* But to attend unto facts. It is probable there never was an age in which the devil triumphed more than in the

age in which our Saviour was born, at least not since the general deluge. We read of no period in which he had possession of so many miserable bodies; and soon after our Lord's entering upon his public employment, we find him begin to dislodge those infernal inhabitants. Nay, those satanical agents attempt no resistance, well knowing it would be in vain to resist Omnipotence. Take one passage, in full, instead of many. *And in the synagogue there was a man which had a spirit of an unclean devil, and cried out with a loud voice, saying, let us alone, what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee, who thou art; the Holy One of God.* And Jesus rebuked him, saying, *hold thy peace, and come out of him,* And when the devil had thrown him in the midst he came out of him, and hurt him not. And they were all amazed, and spoke among themselves, saying, *what a word is this? for with authority and power, he commandeth the unclean spirits and they come out.* || Nay, these exiles from heaven, and haters of God and Man, could not so much as destroy a few swine without his permission. For in another place we find a cruel band, of these tormentors, of the human kind, having possession of one poor man, but Jesus in pity to the miserable being drives them thence, and they beseech him to suffer their remaining a little longer in the country, supposing they could do no more mischief than that of destroying the mean property of swine, very likely belonging to someworldlings in the neighbourhood. † In short, we find

|| Luke iv, 33 37. † Leviticus ii. 4

that wheresoever he takes to himself his great power, hell itself trembles at his word.

Another instance of his Omnipotence is, his immediate power over the fiercest elements. When the three Israelitish heroes refused to fall down and worship the golden Image, the incensed Monarch commanded the valiant Youths to be cast into a dreadful fiery furnace ; and to make sure work of it, he commanded the furnace to be heated seven times more than it was wont to be heated. Nevertheless, to his very great surprize, he perceives the fire has lost its force, and its very nature seems reversed ; and why ? because *the Son of God walks with them* ; * being mindful of his promise § on this important occasion.

The raging winds, and stormy tempests, are equally obsequious to their heavenly Sovereign, and immediately fulfil his omnific word. See the several instances, Matt. viii. 24, 26. Mark iv. 39. Luke viii. 24. John vi. 20. Well might the astonished disciples say, *What manner of man is this, that even the Wind and the Sea obey him ?* Every disease, were it ever so malignant, yielded to his healing hand, or all-powerful word ; yea, the hardy Soldiers who came to apprehend him, were struck to the ground at his simple *I am* ; and he could as easily have struck them dead, or into hell. Now if the trembling obedience

* Daniel iii. 5 § Isaiah xliii 2

of Devils, the suspended rage of devouring flames, the stilling of stormy seas, and furious tempests, and tremour of hardy and resolute men, are not instances of Almighty power, as well as creating all things out of nothing, it is hard to tell what is. Such is thy unlimited power, O! thou bleeding Prince of Peace.

Sixth. A sixth proof of his divinity is his Omnipresence; and indeed, not one of the least; this attribute is claimed by Jehovah alone. In directing the mode and manner of the tabernacle worship in the wilderness, the Lord, to encourage them, says, *In all places where I record my name, I will come to thee and I will bless thee.* † And to shew the ubiquity of the Almighty, Solomon says, *behold the heaven, and the heaven of heavens cannot contain thee: how much less this house which I have built?* (In consequence of the prerogative, it is that God can fulfil his promise of being with his servants in all their dangers and distresses. So he spoke to the Israelites, || and so he spoke to Joshua, *As I was with Moses, so will I be with thee. I will never leave thee nor forsake thee* & Could any Being who is not Omnipresent, speak in such a stile as this? Yet farther. I dwell in the High and Holy place, with him, *also that is of an humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones,* * thus he speaks to his desponding Church, *Fear thou not for I am with thee; be not dismayed; for I am thy God: I will strengthen thee, yea I will help thee; yea I will uphold thee by the right hand of my righteousness* () that we may see what stress the Almighty lays upon this attribute, he reasons *Am I a God at hand, saith the Lord, and not afar off? Can any thing hide itself in secret places, that I shall not see him?* ‡ *saith the Lord, DO NOT I FILL HEAVEN AND EARTH.* [] Now let us see whether the blessed Jesus does not assume this very prerogative in its full

† Exodus xx. 24. (2 Chron. vi. 18. || Josh. i. 5
 & Deut. xxxi. * Isaiah lvii. 15. () Isaiah xli. 10.
 [] Jer. xxiii. 24.

extent. To encourage his servants in well-doing, and also to assemble themselves together in his name, he makes them this precious promise, *Where two or three are met in my name, there am I in the midst of them.*

‡ Now how can he fulfil this promise unless he is every where ? and how can he be possessed of that attribute unless he is Jehovah ? supposing two or three are gathered here in this place, the like number in London, Edinburgh, Dublin, Jerusalem, or where you please, if he spoke the truth he is bound to fulfil his word ; but that he can never do unless he fills all space, and that he cannot do unless he is in the most absolute sense of the word, God. Nay, after his resurrection he made in effect the same promise, and it requires the same ability to fulfil it. *Lo, I am with you alway, even to the end of the world*

Now that promise was not limited to the Apostles only, as is plain from the term, to the end of the world ; but must be extended to all his ministers, in every age and country. But if any one would wrangle through a stone wall, and say, but it did belong to the Apostles only, what advantage would they gain ? For it is very plain the Apostles were dispersed abroad far and wide, and it is a doubt if two of them remained always together ; so that still he must be Omnipresent to be with them all ; so that the opposers of this doctrine must take their choice either to believe the blessed Redeemer to be *over all God blessed for ever* ; or to accuse the immaculate Lamb of God for being a liar.

Seventh. Forgiving of sins is another incommunicable property in the deity. I know this is not granted in the Church of Rome, and I wish the Church of England was free from this taint ; but if all the Churches in the world should usurp this prerogative of the deity, yet *none can forgive sins but God alone.* He and he alone, *keepeth mercy for thousands, forgiving iniquity, and transgression and sin,* ¶ He, and he only, can say, *I, even I am he which blotteth out thy transgressions, and will not remember thy sins.* () We dont find in scripture either man or angel attempting to do

‡ Mat. xviii. 20. Chap. xxviii. 20. ¶ Exo. xxxiv.

7. () Isaiah xliii. 25.

this. Neither Moses, Samuel, Daniel, or any other servant of God. No, it was only the Lord who could *forgive their iniquity and remember their sin no more.* † Nor do we find any of the Apostles attempting any thing of this kind, let the people be ever so penitent. Peter exhorts the *Jews to repent and be converted that their sins might be blotted out* : but never says “by the authority of God committed to me I absolve you,” that vile usurpation was left for the latter days. And though there were very gross errors during the three first centuries, yet that abomination did not make its horrid appearance. But we find the friend of mankind, communicating this unspeakable mercy, and saying *Son, thy sins be forgiven thee* [Yea, he could say to a proud pharisee concerning a poor wretched sinner, *wherefore, I say unto thee, her sins which are many are forgiven her.* Likewise he repeats the charming sound to the poor offender, *thy sins are forgiven.* § This is therefore a satisfactory proof that he is over all, God blessed forever.

Eighth. His inseparable, and yet inconceivable union with the Father, is another intallable proof of his Divinity. See the following passages. *I and my Father are one.* ¶ *He that hath seen one hath seen the Father; and how sayst thou, shew us the Father? Believeest thou not that I am in the Father, and the Father in me? the words that I speak unto you, I speak not of myself; but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me* [] *Thus the fulness of the Godhead dwelt in him bodily, that every knee might bow, and every tongue confess him to be the Lord unto the glory of the Father.* ’Tis true, this doctrine gave great offence to the Jews, insomuch that they took up stones to stone him for blasphemy, that being a man *thou makest thyself to be God* say they () How does our Lord urge this claim in his last prayer? *That they all may be one, as thou Father art in me, and I in thee, that they also may be one in us – I in them and thou in me.*

Ninth The form of words used in baptism, is another clear proof of his divine nature, and which we † Jerem. xxxi. 34. [Mark ii. 5. § Luke vii. 47, 48 ¶ John x. 30. [] John xiv. 9 10 11. () John v. 17. 20

have his command for ; *Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost* || When St. Paul was reproving the Corinthians for their partiality for particular persons or preachers, he asks, *was Paul crucified for you ? or were ye baptized in the name of Paul ?* Nay, *he had not baptized any save Crispus and Gaius, and thanks God for it, lest any one should say that he had baptized in his own name* || So that being baptized into the name of Father, Son, and Spirit, shews the equality of the divine persons, otherwise why are we equally baptized into the name of each ? To this I might add, that apostolical benediction with which congregations are usually dismissed, *the grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost be with us all* ; This plainly shews the divine equality, and consequently the divinity of the adorable Redeemer of the world.

The tenth and last proof of the Godhead of Christ which I shall bring, is, that of his being the Judge of all. The Psalmist cries out, *Judge me O God and plead my cause* * The God, the mighty God, even JEHOVAH *that shall call to the Heavens and the Earth, that he may Judge his people, JEHOVAH judgeth the people.* † It would almost be endless to quote passages of this sort, where the Almighty is spoken of and appealed unto, as the sole judge of all But who is this Jehovah, this mighty God, this Judge of all, who is to judge his saints, and the world in righteousness ? To the law and the testimony, and there receive the answer. *The Father judgeth no man ; but hath committed all judgement to the Son : That all shall honour the Son, even as they honour the Father.* ¶ *When the Son of man shall come in his glory, and all the holy Angels with him, then shall he sit upon the throne of his glory. And before him shall be gathered all nations, and he shall divide them—Then shall the King say to them on his Right hand, Come ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world.—Then shall he say to them on the left hand, Depart from me ye cursed, into everlasting fire, prepared for the Devil and* || Mat. ii. 12. || Cor. i. 14, 15. * Psalm xliii. 1.

† Psalm vii. 8. ¶ John v. 22, 23.

*his angels, &c. * Here is the Judge, and here is his irreversable sentence, which must stand firm for ever. For truly we must all appear before the judgment-seat of Christ; † that every one may give an account of himself. For the Lord the righteous Judge will give the crown of righteousness to all such as love his appearing. ‡ I saw a great white throne, and him that sat thereon, from whose face the earth and the heaven fled away: and there was no place found for them. And I saw the dead, small and great stand before God: and the books were opened: and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, every man according to his works.|| Such is the sublime and awful account of the Son of man coming in the Clouds of heaven; Oh may we bow to his golden sceptre, that we may not feel his iron rod!*

Now, my brethren, if the names, works, and worship of God: his attributes, pardoning sins, being baptized and blessed in his name, and his being Judge of quick and dead, dont prove him to be that deity *who is, who was, and who is to come, the Almighty*, I think we may call his very existence in question. But if all these prove him to be the very God of Heaven and Earth, then they prove what the text asserts, to wit, that *Christ Jesus is over all God blessed for ever more.*

Much time is gone, and therefore I cannot detain you much longer, only I must drop a few hints by way of improvement.

What amazing condescension, pity love, and goodness, has the Lord of Glory shewn to vile Sinners, in stooping to such circumstances of poverty, pain and distress? O pause! ponder! wonder and stand astonished at the amazing scene! *see the grace of our Lord Jesus Christ, that though he was rich, yet for our sakes became poor, that we through his poverty might be made rich.* O! let his love, his dying love, constrain every soul here present, to love him again, and to cry out in sweet confusion, *what shall I render unto the Lord, for all his benefits, conferred upon me a ruined sinner.* A

* Mat. xxv. 31. † 2 Cor. 10. ‡ 2 Tim. 4. 8.

|| Rev. xx. 11, 12.

Prince dying for his rebellious subjects, is an unheard of instance of goodness; and yet, that is nothing in comparison of this; seeing the creature bears no proportion to the quality of his great creator. Let the Heavens rejoice, let the Earth be glad, yea, *let the inhabitants of the rock sing*; for the Lord God Almighty, has redeemed sinful men with the price of his blood. This is the song of the holy inhabitant above, and which makes the heavenly arches ring, *thou wast slain, and hast redeemed us to God by thy blood*. Sweet song and sweet Saviour! O let every Soul here learn it, and tune it for ever!

II. How inexcusable must every neglecter of this great salvation be? what could the Lord of glory have done, for his Vineyard, that he hath not done? the Lord God dies for sinful worms; and yet, O astonishing folly! base ingratitude! they will not be reconciled to him, they will hearken to any thing, rather than the voice of the heavenly charmer. Trade, money getting, or money spending, in the most silly, empty, and vain manner possible, yet will be preferred to the pearl of great price. Vain, sinful sports, and pastimes, are eagerly sought after, often to the ruin of credit, substance, family, yea soul, and body for ever, rather than the pleasures bought at such an inestimable price, and which are at God's right hand for ever more. O, ye betrayers, and crucifiers of the Son of God! is it not enough that you must have all the

thunders of Sinai, all the curses of God's book against you, and your own accumulated crimes, but must the cries of a dying Jesus, which you have despised, the blood and wounds which you have slighted, and all the unknown anguish which he endured, I say must all this stare you in the face, in that awful day? Alas! my dear fellow sinners, what will dress, and finery, shew, and parade, pomp, and honour, spacious rooms, luxurious tables, friends, and pleasing companions avail you now! All like so many furies will encrease your anguish for ever.

III. Beware how any of you set up moral rectitude, human acquirements, rational endowments, and speculative refinements, instead of the atoning blood of Jesus, who is God and Man! nay, let neither orthodoxy, nor formality, usurp the place of Christ in you the hope of Glory.

IV. Let all who profess to believe the divinity of Christ take heed they rest not in an empty notion of the doctrine, least they be condemned out of their own mouths. Let them remember, that calling Lord, Lord, will not supply the place of sound conversion. Let them be found living fruitful branches, of this living and fruitful Vine; herein is he and *his Father glorified that we bring forth much fruit, so shall we be his disciples*, to whom with the Father and the Holy Ghost, be equal and undivided honour, praise, and power in the Church triumphant for evermore. *Amen.*

F I N I S.

